

The LUTHERAN



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New England village turns back clock

FEBRUARY 5, 1958



THROUGH THE FOG

EACH MORNING as I walk the three short blocks to my place of employment, I "throw things over" with our heavenly Father. I thank him for another day and ask for his guidance. I feel very close to him at this early hour. Nature is at its lovely best. There are so many beautiful things to see!

THE ONE SIGHT I look for first is the glorious cross atop the steeple of one of our churches. I can see it as soon as I leave my yard and I keep it in sight most of the way to work.

Last week, one morning was very foggy. I couldn't see more than ten feet. Of course, I couldn't see "my" cross. I felt lost and for a moment the words of praise failed to come to my lips.

Then I thought of the oppressed souls behind the Iron Curtain, of how they have been searching for years for the shining cross of God. As I got closer to the church, the cross gradually appeared through the fog, just as the face of the heavenly Father shines through all troubles. He is always there, if we only keep our hearts and eyes open. What a glorious day!

—ETHEL T. PRESS



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Horses pull sleigh full of worshipers to restored colonial meetinghouse at
 Sturbridge Village, Mass. Village has restored buildings as replica of 18th century town.

ULC income hits record high of \$7,342,045 . . . Red appointees plead support of Hungarian church to Kadar regime . . . Bishop Ordass under new Communist attack . . . Parochial schools seek aid from government

THE CHURCH IN THE NEW

ULC giving at new high

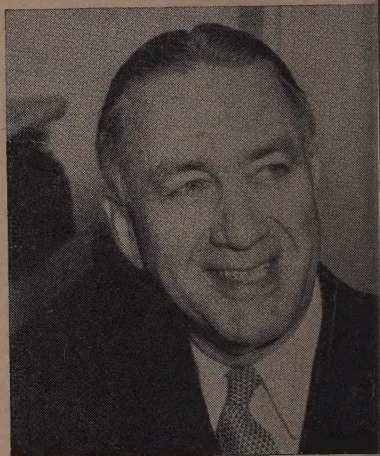
There were some tense moments in the office of the United Lutheran Church's treasurer on Jan. 20 as postal delays held up final 1957 receipts from two synods. It was certain that United Lutherans had set a new high by their contributions through the synods to the church's benevolence program. The question was how close they would come to a 100 per cent response to the apportioned goal.

When final figures could be tabulated, Dr. Edmund F. Wagner, ULC treasurer, had reason to smile. The news was not the best, but it was still mighty good. Church members had topped their 1956 record by almost \$227,000. Total apportioned income of the ULC for 1957 was \$7,342,045. This represented 96.18 per cent of the year's goal of \$7,633,579. The 1956 income had been 93.77 per cent of that year's goal.

This year's the big one

After all budget commitments were met, the total would leave about \$125,000 remaining in Part II to be allocated for most urgent needs, Comptroller Carl A. Warden estimated. ULC President Franklin Clark Fry said that 21 of the synodical stewardship secretaries, scheduled to be in New York for a three-day meeting starting Jan. 27, would be named as an allocation commission. They would meet with Executive Board members Jan. 29.

By action of the 1954 ULC convention, 60 per cent of the Part II funds



DR. EDMUND F. WAGNER
He had reason to smile

would go to American missions. The would be allotted to satisfy the most pressing demands elsewhere.

Stewardship officials were guarded in comments on the ULC's record income. The big test would be this year's, they said, when church members are asked to contribute \$15 million as a "double apportionment" goal for the church's 40th anniversary year. Emergencies in American and foreign mission fields made the successful effort essential.

LWA falters

For the first time in six years, United Lutherans in 1957 failed to contribute 100 per cent of their Lutheran World Action quota. Although they gave almost

ctly the same amount as they had in 1956—when returns were 106 per cent of the quota—the church's total fell out \$13,000 short of the \$1,595,985 goal. In percentage, contributions reached 99.14 per cent of the 1957 goal. LWA funds are used to provide for the international emergency programs of the International Lutheran Council and Lutheran World Federation. Included are service to refugees, help for younger churches in mission areas, service to military personnel, and various relief programs.

Hungary Reds reward church

With Communist - approved leaders in high church posts, relations between Hungary's Lutheran Church and the regime of Premier Janos Kadar have been "normalized," Janos Horvath, head of the State Office for Church Affairs, said last month. As a sign of this "normalcy" Presiding Bishop Lajos Veto, who had been put into office by the Reds in December, pledged that the church would recognize "the divinely ordained supreme authority" of the state. The government in return agreed not to put into effect a threatened 25 per cent cut in the church's funds.

Similar fund cuts for Roman Catholic, Reformed and Jewish churches had also been revoked when they promised to support the Red regime. The Lutheran church, Hungary's third largest with 1,000,000 members, was last to fall into line.

Veto pledges loyalty

The pledge said, "The church recognizes the revolutionary workers' and peasants' government and its divinely ordained supreme authority and will educate its members in a spirit of obedience toward the state's supremacy." It assured support of efforts to "build socialism" and

urged "peaceful co-existence" between the church and the Communist regime. It also condemned "all efforts, both within and without, to disturb the country's inner peace."

Signers were Bishop Veto; Erno Mihalyfi, government-appointed general inspector of the church, and Horvath. Notably missing from the document was the name of Bishop Lajos Ordass, who still heads the church's southern district.

In Vienna, Lutheran spokesmen for the Austrian Church scoffed at the document as a "deal imposed on the church and signed by the Communist collaborators." They said it "does not express the views of the Lutheran faithful in Hungary."

Veto, presiding bishop of the church during the Stalinist regime of Matyas Rakosi, was put back into office by the Red regime in December. He replaced Bishop Zoltan Turoczy, a former Red prisoner, who had three times been elected to office by church conventions. The Hungarian government also chose to recognize Veto as presiding bishop in place of Bishop Ordass.

Ordass faces new attack

Pressure against Bishop Ordass appeared to be building up as his activities continued under close government scrutiny. Further changes in the leadership of the southern diocese might be needed for a "good relationship between church and state," the Jan. 19 issue of *Evangélikus Elet*, Hungarian church paper, reported. The paper announced that requests from the church had led the government to withdraw special commissioner Karoly Grenak from the northern diocese of Bishop Veto, but that he would continue to supervise the work of Bishop Ordass in the southern diocese.

A Budapest daily last month charged Bishop Ordass with making "anti-Com-

munist addresses after his return from a visit to the United States." Bishop Ordass had been keynote speaker at the Lutheran World Federation Assembly in Minneapolis. He was elected vice president of the LWF, a post he had also held in 1948 prior to his eight years of imprisonment and house arrest under previous Hungarian Communist regimes.

Churches aid UN program

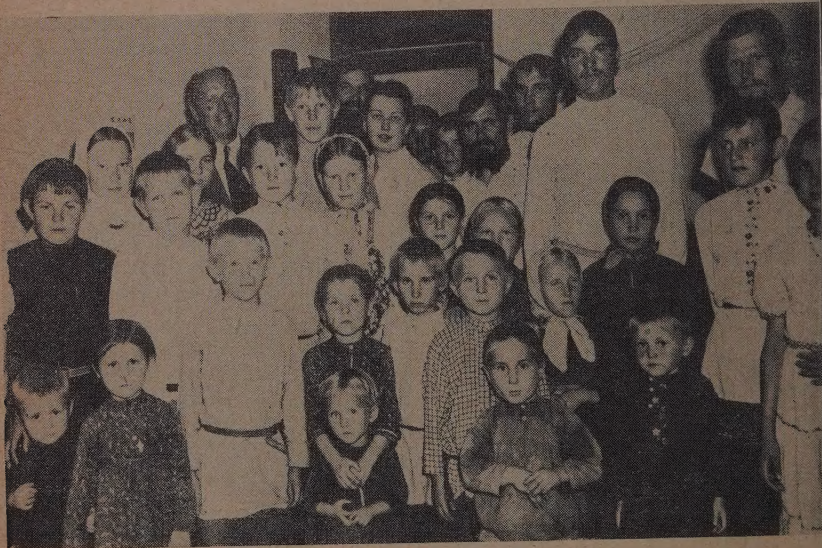
It may never have happened before. A Protestant church organization has loaned a government agency \$100,000.

Church World Service, relief agency of the National Council of Churches, made the advance last month to the United Nations Refugee Fund. The money will be used to help resettle some of the White Russians who had been bottled up in Communist China or Manchuria since the Red revolution 40 years ago. About 1,200 will be resettled immediately in Australia or Brazil.

Dr. R. Norris Wilson, CWS director said speed was essential to rescue the group now stranded in Hong Kong. The UN group had exhausted its credits, required the loan to tide over its program "until participating governments are able to appropriate the necessary money," Dr. Wilson explained. The loan is repayable in nine months.

More than 10,000 of the Russians have been resettled through the efforts of religious or intergovernmental agencies during recent years. Beside the group now in Hong Kong, about 11,000 are still in Red China. Of these, 3,500 have exit permits but cannot be brought in Hong Kong until the White Russians move in the overcrowded British colony are moved out.

The World Council of Churches will "intensify its efforts" to aid 750,000 Chinese refugees now in Hong Kong, the UN was told by Dr. Elfan Rees, WCC



WHITE RUSSIAN REFUGEES IN HONG KONG

Church co-operation with United Nations program will speed them to new homes

cial. Roman Catholic relief agencies
o promised added help in caring for
e refugees. Some will be resettled in
rmosa.

Europe's Protestants confer

Inroads of communism and secularism
like closer co-operation among Europe's
otestant churches urgent, churchmen
reed at a Berlin meeting. The meeting
s called by Bishop Otto Dibelius of
rlin, chairman of the Council of the
angelical Church in Germany and
ropean president of the World Council
Churches. Attending were church lead-
from England, Holland, Norway,
nmark, Switzerland and Germany.

To strengthen European church life
d to expand the ecumenical work of
e WCC, international co-operation was
eded, the churchmen said. They pro-
sed an all-Europe conference to dis-
ss the churches' work for peace amid
e changing structure of political, social
d economic conditions; the Christian's
ponsibility in public life; and the threat
sing from increased secularization of
rope's life and culture.

Named with Bishop Dibelius to plan
e conference were Dr. Egbert Emmen,
retary general of the Netherlands Re-
med Church, and Bishop Hanns Lilje,
airman of the United Evangelical Lu-
eran Church in Germany.

Parochial schools seek tax funds

As legislative bodies began their 1958
sions last month new efforts appeared
der way to gain public funds for pri-
te and parochial schools.

Roman Catholics and fundamentalist
otestants found themselves in harmony
Washington as they asked Congress to
nt tax exemption to parents for tui-
n. Representing 350 schools main-
ned by organizations of Protestants,

John Vander Ark of Grand Rapids,
Michigan, told the House Ways and
Means Committee that tuition payments
to Christian Day Schools should be re-
garded as gifts to religious organizations
and therefore tax deductible.

"Contributions by Roman Catholic
and Lutheran parents for the operation of
parochial schools which are owned,
operated or controlled by the church are
made to one integrated organization" and
can therefore be classed as "charitable
gifts," Mr. Vander Ark claimed.

The Lutheran Church—Missouri Synod
operates the largest parochial school sys-
tem among Protestant bodies, with 1,367
schools serving 132,673 pupils.

Priest has plan

A priest's plan to rebate to parents of
parochial school pupils the portion of
taxes they pay for the upkeep of public
schools was endorsed in a House speech
by Rep. Clement Zablocki of Wisconsin.
Proposed by the Rev. Virgil Blum of
Marquette University, the "tax certifi-
cate" plan would have the effect of re-
lieving Roman Catholic parents from
"enforced conformity" in paying taxes to
support public schools, he said.

Wisconsin's State Assembly had last
year killed a bill that would have ex-
empted from state income taxes tuition
payments to private or parochial schools.
Minnesota has since 1955 permitted a
\$200 income tax credit for such tuition.
Minnesota Presbyterians last year had
attacked this deduction as "a violation
of the principle of separation of church
and state" and a method of "weakening
the public schools."

Congress was expected at this session
to take up an excise tax bill that would
extend to private schools the same ex-
emptions from sales taxes now enjoyed
by public schools. If adopted in its pres-

ent form, the measure would put about \$3 million yearly in the pockets of private and parochial schools and colleges.

Bus situation tangled

Efforts to obtain free public transportation for children attending parochial schools gained in a few areas, but were turned back in others.

Biggest gain came as Alaska's 1955 law which permitted public transportation for children who might have to walk long distances to a parochial school was upheld by the U.S. Circuit Court of Appeals in San Francisco. Opponents had held that the law would "subsidize, support and benefit" sectarian schools. The measure did not have smooth sailing throughout Alaska, however. The Fairbanks school board refused to sign a bus transportation contract because it objected to providing free rides for church school pupils.

Parochial transportation also gained support in some New York and Vermont communities as local and state education officials ordered extension of bus service to children attending parochial schools. On the other side, school or state authorities in New Jersey, Pennsylvania and Nebraska stepped in to curtail or halt local moves to grant free bus rides to parochial school children.

Showdown nears in Maine

In Augusta, Maine, voters had in 1956 approved bus transportation for parochial school children in an "advisory referendum." The city council refused to provide funds, claiming that only a small minority of the voters had participated in the ballot. Parents of parochial school children organized and threatened to enroll their children in already-overcrowded city schools to force action. The council then voted a \$250 token appropriation

in order to bring the issue to a court test.

Augusta Taxpayers' Association fought back, charging that the funds would benefit "private schools controlled, managed and operated exclusively by one church denomination, the Roman Catholic order." Such aid would be "in violation of state and federal constitution" and was unsupported by state and municipal legislation, they claimed. Although the transportation would benefit only 30 of the city's 920 parochial school students, leaders of both sides held that the precedent set in the Maine city would have nationwide effects.

Superior Court Justice Harold Madden set March 1 as the deadline for presentation of written arguments on both sides. Both declared their intention to carry the fight to the U.S. Supreme Court regardless of the judge's decision.

Churchmen hear about government

Forty Lutheran church leaders were among 300 attending the annual Washington Churchmen's Seminar being held this week in the U.S. capital. The event sponsored by the National Council of Churches, aims to give "religious leaders the opportunity to understand the system of our government and realize their responsibilities in it," said Dr. Robert V. Deussen, Washington secretary of the NLC.

Major speaker at the four-day meeting was Dean Jerald Brauer, ULC pastor who is dean of the Federated Theological Faculty of Chicago University. He spoke "Religious Motivation for Political Concern." Others who were to address the group, which met at Reformation Lutheran Church on Capitol Hill, included Sen. Paul H. Douglas of Illinois and newscaster Edward P. Morgan. Interviews with congressmen and other government officials were also scheduled.



PITCHER TO TURN PREACHER

Louis Cardinal star Von McDaniel finds off-season at Abilene Christian college in Texas to prepare for ministry

And Graham's impact fleeting

The crowds and the publicity that attended evangelist Billy Graham's New York "crusade" last summer have had little effect on the city, a *New York Times* survey found.

Responding to a questionnaire, a cross-section of the metropolitan area's clergyman agreed that the highly organized Graham campaign had been a sincere effort. One Lutheran clergyman termed it "shot in the arm" for Protestantism. The responses indicated further that most of the "converts" made at the Graham meetings were already members of churches. Of 3,997 referrals reported by those answering the questionnaire, 2,552 already held church membership. The ministers found little change in church attendance attributable to the crusade. Fundamentalist Baptist churches re-

ceived most benefits from the meetings, according to the survey, while the least impact was made on mission churches in underprivileged areas. Several Lutheran pastors reported that they had actually lost members as a result of the meetings.

And so forth

Sweden's controversy over ordination of women to the Lutheran ministry flared again last month. The government introduced a measure into parliament to allow women to be ordained after Jan. 1, 1959. A similar measure was vetoed last year by the church convention.

Victor E. Bergstrom, 31-year-old Minnesota attorney, took office Jan. 15 as first secretary of the National Lutheran Council's new Service to Immigrants, successor to Lutheran Refugee Service. Mr. Bergstrom is a member of the Augustana Church.

The Lutheran World Federation this month announced printing of 10,000 copies of a 512-page Hungarian hymnal, containing 450 hymns, prayers and the Small Catechism. It will be used mostly by congregations made up of recent refugees from Hungary.

"Tell Three" is the slogan of a pre-Lenten campaign launched by the Missouri Synod's Lutheran Laymen's League. Each member is asked to invite three non-members to attend church.

Dr. Henry Knox Sherrill, presiding bishop of the Episcopal Church, will retire this fall on reaching the compulsory retirement age of 68. His successor will be chosen by the church's triennial convention at Miami, Oct. 5-17.

Church construction hit an all-time high in 1957, U.S. Dept. of Commerce reported. New building starts totaled \$868 million, exactly \$100 million above the 1956 figure.

WASHINGTON

By ROBERT VAN DEUSEN



JOHNSON ON PREPAREDNESS

SENATOR LYNDON JOHNSON of Texas is emerging as one of the strongest figures in Congress. As majority leader of the Senate he will play a central role in deciding what issues are to be considered. As a skilled tactician with a flair for bringing people with divergent views toward a middle ground, his influence will be strong in determining the outcome of those issues.

Johnson is also chairman of the Senate Armed Services Subcommittee on Preparedness. In the period of shocked reappraisal which came after the launching of the Russian Sputniks, his committee was the natural vehicle for digging out the facts which would explain the delay in the U.S. missile and satellite programs.

The inquiry was carried out with dignity and without hysteria. A thorough study was made of U.S. national defense efforts, and questions were asked as to why they lagged behind those in Russia.

Report to Democrats

IN HIS CAPACITY as majority leader, Johnson met with Democratic Senators the day before the opening of Congress. Part of their briefing was an informal report on the findings of his Preparedness Subcommittee.

His remarks showed a perceptive awareness of the gravity and challenge of the situation. He said that since Congress adjourned last August, the human race had "multiplied its capabilities to in-

finity." He said that the peril of the hour is obvious but pointed out that beyond the peril lies a "potential for peace that exceeds any ever before within man's reach."

Senator Johnson told his colleagues that the basic findings of the Preparedness Subcommittee thus far are: 1) the first two Sputniks are not military weapons, but have a military potential; 2) the Soviet ability to put satellites of this size in orbit indicates a rocket ability far beyond any capacity the U.S. has developed; and 3) the satellites have gathered vital information about outer space which we do not have and which is decisive for the Space Age.

HE DESCRIBED some of the suggestions which have come from diverse sources to action which the U.S. ought to take. They included: strengthening the strategic Air Force; expanding research and development programs; speeding up production of intermediate and intercontinental missiles; unifying the military planning staff; establishing a new weapons development agency outside the Department of Defense; accelerating nuclear submarine program; strengthening the U.S. educational system; increasing the interchange of scientific information among the free nations; building shelters and storing food and machinery as a precaution against Russian attack.

If all suggestions were followed, the American nation could find itself running in all directions at once, and bankrupting itself in the process. It is the toughest of the 85th Congress to sort out, from a perspective and emotional balance, the needs doing most urgently and to take decisive steps in that direction. This must be done without neglecting other national and domestic and international, which are pressing for solution.

CHURCHMEN ATTACK GAMBLING

AUSTRALIA: Sydney. January 15.—

CHURCHMEN in Australia are getting red up about the increase in gambling and are agitating for a governmental investigation, to be followed by appropriate action.

Revenue from the New South Wales lottery office reached the record figure of \$26 million during the past year. Betting at horse races has also reached an all-time high. Added to this is the huge turnover from poker machines (popularly known as "one-armed bandits"). It is estimated that in New South Wales alone \$100 million was invested in gambling during 1957—more than the \$92 million wool receipts for the whole of Australia.

To give horse-racing betting a further push, the "jackpot" tote system has recently been introduced. The jackpot is allowed to accumulate until fabulous sums can be won by the lucky individual or the man with enough money to buy sufficient tickets to ensure an eventual

leading Sydney churchmen have attended recent race meetings (without official collars) and have mixed with gamblers and bookmakers to obtain first-hand impressions. Following this the Protestant denominations in Sydney combined in issuing a memorandum to the government asking for an immediate and adequate curtailment of gambling, facilitating

The Roman Catholic Church refused to be a party to this action, believing, as it does that "in moderation gambling does no harm."

DURING DECEMBER a determined attempt was made by the Christian churches in Australia to restore the spir-

itual basis of the Christmas festival. The Roman Catholic Church joined the Protestant churches in what was called: "The Crusade for the Restoration of a Christian Christmas."

In Sydney and in many other centers pageants, tableaux and displays were arranged to depict the Christmas story according to St. Luke. In Sydney's Hyde Park a crib 35 feet long was set up and various Christmas story figures eight feet in height were erected. The whole display was flood-lit and a pageant presented every evening on the last days before Christmas.

Choirs sang carols and excerpts from the "Messiah." For the first time the postmaster-general department of the federal government issued a special stamp with a Christmas motif. It depicted the Star of Bethlehem with a child at prayer.

THE REV. M. DAVID FETTER, Lutheran World Federation consultant in stewardship and evangelism, has had a busy time since coming to Australia from Detroit in June last year. His Australian campaign began with "pilot projects" in South Australia, Victoria, New South Wales and Queensland, lasting a month in each case.

He also addressed district church rallies, conducted radio devotions, and prepared an extensive variety of folders on evangelism and stewardship. Pastor Fetter has now commenced the big task of visiting individual parishes in all four states. This will keep him going till he completes his assignment in June of next year.

Reaction to Pastor Fetter's campaign has so far been favorable. Pastors and laymen alike have been amazed over the boundless energy and self-sacrifice shown by the American visitor. New enthusiasm has been created, new insights gained.

—L. W. LOFFLER

THE LUTHERANS WENT SOUTH

German immigrants 200 years ago looked for good farmland and a long growing season. Only a few thousand settled in Maine. But the church they built still stands.



ON THE WEST BANK above the Medomak River in Waldoboro, Maine, stands the old Lutheran church, one of the oldest churches in the state. There hasn't been a congregation worshipping in the church for more than a hundred years. Today there isn't a single United Lutheran congregation in Maine.

The old church on the river bank and the cemetery around it are the only traces of a colony of Lutherans who settled the rugged Maine frontier about the time Henry Melchior Muhlenberg was or-

ganizing Pennsylvania Lutherans into the first American synod. That was 209 years ago.

Once a year a memorial service is held in the old church, which is kept in good condition by the German Protestant Society. The sexton, Herbert Standish, a descendant of Captain Miles Standish, opens the church for tourists who visit in the summer.

MAINE WAS TOO ROUGH for the Germans who wanted to settle in America in those days. They were farmers, fishermen, and wanted good farms and

By ROSS DWINNELLS

The Lutheran

PULPIT
IS TEN
FEET
ABOVE
CHURCH
FLOOR



long growing season. Most of them
e to Pennsylvania. When they felt
dyed, they moved down the Susque-
na and Shenandoah valleys into Vir-
the Carolinas, Tennessee, or over
Alleghenies into Ohio.

ut there were Germans who were
ected by glowing advertisements of
farms and a fine future which land
ts circulated in Brunswick and Sax-

First settlers came in 1739, and
e in 1740. In 1746 they were all
ped or captured by Indians. More
ers came in 1748. First child born in
colony, Conrad Heyer, was the first
e child born in Maine and lived 106
s. About 1,500 German settlers ar-
d in the 1750s. That was about the
of the immigration.

UT THE LUTHERANS in Maine clung
bornly to their farmland and to their
man language. They got their first
cher in 1762, John Martin Schaeffer
ho claimed to be a Lutheran pastor.
charged 50 cents for each baptism,
or each funeral, and practiced medi-
on the side.

No one knows for sure when the
church was built. There was a log meet-
ing house in 1763 which the congrega-
tion outgrew. The church which still
stands was begun about 1770. It was
on the east side of the river, but about
1795 was taken apart and moved piece
by piece to the west side. That was about
the time Augustus Ferdinand Ritz was
sent by the Pennsylvania Ministerium to
shepherd the little flock of farmers.

MOVING THE CHURCH was back-break-
ing toil. The settlers waited until the
river ice was frozen sufficiently thick to
hold their oxen before moving the mate-
rial to the west bank of the Medomak.
Winter storms hampered their efforts and
it was spring before they could get the
building back together in its new location.

The interior is quaint and primitive.
The sills, which have been partially re-
newed, were originally twelve by thirteen
inches and made of white pine. The old
cross-floor timbers which remain are the
same size, also made of white pine and
black ash, and are as sound as the day
they were put in.

A gallery runs around three sides and the supporting beams are about ten inches square. The front of the gallery and the pulpit had been painted at one time. But the pews, which are four feet square, with seats on three sides, never were.

The communion table and the collection boxes are homemade. A narrow stairway on one side leads to the pulpit, which towers ten feet above the church floor. The pulpit and the gallery are adorned with hand-carved moldings, panels, brackets, and cornices, all in a simple, harmonious design.

The windows contain old-fashioned thick glass, and consist of twelve panes each in both the upper and lower sashes. The doors are hung with heavy iron-strap hinges.

THE GERMAN Protestant Society was organized in 1800 under an act of the Commonwealth of Massachusetts entitled: "An Act to Incorporate a Religious Society in the Town of Waldoboro." Largely to this society, which has been in continuous existence, is due the credit for the careful preservation of the old meeting house.



Old Bibles, communion vessels, in cabinet

About 1900 the society began the collection of old German Bibles and other books, articles which, with the original communion service, are kept in a cabinet at the right of the pulpit. One article on display is a cut-glass decanter purported to belong to the Rev. John William Starman, the fourth minister of the parish and the second to preach in the church. To the right of the pulpit and at the corner of the building hangs his portrait with Mrs. Starman's beside it. Both are comfortable, stolid-looking people. On the other side of the pulpit is a primitive headstone taken from a grave across the river. The inscription reads:

Hier light begraben

HERR JOHAN MARTIN GROSZ
und ist geboren den 1 Februar an 1679
und ist gestorben den 11 Februar 1768
in 90 Jahr

(Here lies buried Mr. John Martin Grosz and is born the 1 February 1679 and he died the 11 February 1768 in (his) 90 year.)

IN THE GRAVEYARD surrounding the church, one of the oldest stones is erected to the memory of Mary Elenora Levesaler, who died Dec. 19, 1798. It is inscribed with an intricate scroll-like design worked into the stone by a long-forgotten artisan, and the likeness of a skull etched in the top. The epitaph reads: "Invisible I, To this blind world below."

At the upper extremity of the cemetery are two modest monuments. On the first is the inscription:

"Conrad Heyer, born April 10 1719. Died February 19 1856, aged 106 years 10 months, 9 days. Conrad Heyer was the first child born of European parents in Waldoboro. He served three years in the Revolutionary War. This monument is erected by citizens of Waldoboro to perpetuate the memory of a worthy man."

THE OTHER MONUMENT was erected to memory of the last two pastors of the church. On one side it is inscribed: "Rev. Frederick Augustus Rodolphus Hedectus Ritz, born in Germany 1752, migrated to this country 1784, ordained Pa. minister of the German Lutheran church 1793, came to this place as pastor 1804 and continued as such until his death Feb. 21 1811, aged 59 years."

On the reverse can be found:

"Rev. John William Starman, born in Germany A.D. 1786, ordained in New York minister of the German Lutheran church and came to this place as pastor above church 1812, died Sept. 25 1854, aged 68 years."

These two pastors were the first and first to hold regular services in the church at its present site. In their days there was some discussion about what language should be spoken in the services. Pastor Ritz never learned English. Pastor Starman began preaching occasional English sermons in 1820. But the young folks drifted off to the Congregational Church. When Pastor Starman died in 1854 there weren't enough people left in the congregation to guarantee even a minimum salary for a new pastor—\$60 a year was about as much as they thought they could raise.

So the services were discontinued, but the church still stands. Herbert Standish



HERBERT STANDISH
Sexton 50 years

has looked after it for 50 years, and before him his father was sexton 40 years. People of Waldoboro think this old church should stand as a memorial to the faith and energy of some of the American pioneers.



ONE OF THE happiest men and most pleasing companions I have ever known was intensely selfish. On the other hand I have known people capable of real sacrifice whose lives were nevertheless a misery to themselves and to others, because self-concern and self-pity filled all their thoughts. Either condition will destroy the soul in the end. But till the end, give me the man who takes the best of everything (even at my expense) and then talks of other things, rather than the man who serves me and talks of himself, and whose very kindnesses are a continual reproach, a continual demand for pity, gratitude, and admiration.

—C. S. LEWIS in *Surprised by Joy* (Harcourt, Brace)



Which Shall I Take?

If you must choose one companion to live with you on a desert island, what qualities would you consider?

By LOUISE VAN METRE

IF YOU WERE to be put on a desert island and could choose one person to be your companion, which person would you choose? This question popped into my mind recently out of a perfectly clear sky.

I was sitting comfortably in my favorite chair. A good light was shining over my shoulder on an enjoyable book. My dog was curled in front of the fire. Certainly there was nothing to suggest a desert island. But there was the question, and I began to think of an answer.

Three people came to mind, and only three—although I really tried to think of others. Briefly I analyzed each of them and set my choice on one.

ALL THREE are people of about my own age. One, Bess, is a social worker. Another, Eleanor, is a librarian. The third, my brother, is a naval officer. Neither the age, the occupation, nor the relationship influenced me. But the fact that all three are wonderfully capable and resourceful is undoubtedly what brought them to my mind.

I'm no helpless female myself. But if I suddenly found myself alone on a desert island or with someone no more capable

or resourceful than I, I couldn't even get a fire started. I wouldn't have the slightest idea how to go about getting something to eat. When night came, I would be as helpless as the babes in the wood.

Not so with any of the three people I have mentioned. My brother's first remark would be, "Well, how about some dinner?" And he would catch a fish. Eleanor would say, "You can't do anything on an empty stomach," and she would catch a fish. Bess would say, "Let's have something to eat," and she would catch a fish.

Any one of the three would somehow manage to make a fire and cook the fish. But before we ate the fish that Bess caught, we would bow our heads and say:

"God is great, God is good,

And we thank Thee for this food."

AFTER we had eaten, either my brother or Eleanor would suggest looking around the island for the best place to sit, from, the best place to spend the night, future food supplies, evidence of other inhabitants. Either of them would step out warily, feeling that danger might lurk on any side. Bess would make

lar suggestion; but she would fare
confidently, singing as she went—
"Leadeth me; oh, blessed thought."
Every one of them would do a good
in finding what they were looking
My brother or Eleanor would see
thing that might help toward our sur-
l or comfort. They would spot every
ence of other inhabitants or of the
ad's being visited by other people.
y would return from the survey with
markable knowledge of the physical
ures of the island.

Bess would do this too, but she would
e heard the song of a bird. She would
e seen a lizard sunning himself on a
k and would have paused to listen to
breaking of the surf. She would have
nd a curious bit of moss or a lovely
e. She would have had a wonderful
enture; and she would return singing,
All good things around us
Are sent from Heaven above . . ."

AS EVENING CAME, my brother or
anor or Bess—any one of the three—
ld throw more driftwood on the fire,
ld catch another fish, would do all
was possible toward making us safe
comfortable for the night. Then
er of the first two would settle down
osophically to make the best of things,
a good night's rest, await the morrow,
do what seemed best when the next
came.

Bess would do this too. But as she set-
back against a rock, she would see
beauty of the moonlight on the water,

the beauty of the driftwood fire, the
beauty of the clouds low against the hori-
zon. She would hear the soft voices of
the night—the lapping of the waves, hum
of insects, chirp of a bird. She would
see and hear and smell and taste and feel
all that was beautiful and wonderful. Her
whole being would be filled with it and
would overflow with,

"For the beauty of the earth,
For the beauty of the skies . . ."

Her spirit would communicate itself
to me, and I would join the singing—

"For the love which from our birth
Over and around us lies,
Lord of all, to Thee we raise
This our hymn of grateful praise."

THIS WE WOULD sing, and finally we
would fall asleep, unconcerned for the
morrow. For the peace of God which
passeth understanding would have come
upon us, and our hearts and minds would
be filled with the love of God and the
certain knowledge that he was watching
over us.

Bess would surely be my choice of a
companion on a desert island. Eleanor
or my brother would take care of our
physical needs as well as was humanly
possible under the circumstances. But
man does not live by bread alone. Bess,
with her constant awareness of the great-
ness and the presence and the love of
God, would find for us not only the bread
for our physical needs but also sustenance
for our souls.



TWO TEENAGERS sat behind me on the bus. One said, "What time do
you have to be home?"

The second answered, "By four-thirty. You know mother needs me
to help get dinner." There was silence for awhile and she said, "Why are
you so quiet?"

The first girl replied, "You're lucky. My mother never needs me."

—W. O. S.

"The Lutheran" Is a Bargain

By S. B. HAGEN

Circulation of the church's news magazine increased 650 per cent in a dozen years as congregations discovered its value.

A LONE COPY OF THE LUTHERAN goes weekly across the Pacific to Midway, U.S. island outpost. More than a thousand copies, beginning this week, are being delivered to members of Holy Trinity Church, Buffalo, N. Y.

In both locations THE LUTHERAN has achieved "saturation" circulation. One subscription is more than you'd expect in Midway. (At least a few copies go every week to each of 35 countries besides the U.S. and Canada.) A thousand copies cover every family in the big Buffalo congregation.

Naturally Harry Ward, circulation manager, is happier about Buffalo than Midway. Holy Trinity is the 75th new "100 per cent" congregation lined up since last June, and the latest of some 700 United Lutheran churches to put THE LUTHERAN in every home.

More important than Mr. Ward's pleasure, however, is the effect in Buffalo. From the experiences of other full-subscription churches we know that the results will be felt, sooner or later, in every phase of the parish's life:

A PASTOR recently stated that he wished THE LUTHERAN would always come on Saturday. More people come to church on Sunday after THE LUTHERAN has just been delivered in the homes, he said. When the magazine is held up in the mail until Monday, he can always tell by the empty pews.

Improved attendance is only one result. It leads inevitably to increased benev-

olences, better stewardship. Because when people go to church regularly they give regularly, and give more. Being readers of THE LUTHERAN, they are better informed about the church program and more willing to support it.

Synodical committees promoting THE LUTHERAN can back their appeals with actual instances of what the church's news magazine has done to quicken congregational interest. The Rev. L. Karschner, a Central Pennsylvania pastor, wrote to every church in his Western Penn Conference:

"I'd like to share with you some of the afterglow of our church council meeting. Our benevolence treasurer reported that we had enough funds to meet our apportionment up through November. We have eight weeks in which to accumulate what is necessary for December. We paid the balance of our Lutheran World Action and West Penn Inner Mission goals without any frantic end-of-the-year appeals. It was a wonderful experience.

"Why do I tell you this? Because it was not always thus. Years ago we had to use great persuasion at the end-of-the-year to get funds to meet our goals. What made the difference? As pastor, I'm free to say that the greatest factor in the change has been THE LUTHERAN in every home.

"We feel it is the best bargain a congregation can get."

THE WORK of these voluntary committees in every synod, by the way, is

The Lutheran

There were 1,039 names on this list from one congregation



Harry Ward, circulation manager; Helen McDermott (left), subscription director, and Mrs. Ingrid Annus pleased with list from Buffalo

ggest reason why circulation leaped from 47,000 to 192,000 weekly since 1948. That was the year Dr. Henry C. Gehner started a congregational subscription plan in the Ohio Synod. It worked so well that it was extended to other synods the following year, and soon was in operation throughout the entire church with the explicit approval

of the executive board of the ULCA.

Reduced rates provide an incentive. A year's subscription is \$1.86 if the congregation subscribes for every family. It is \$2 a year if the congregation subscribes for 15 or more families. The regular rate is \$3.50.

Synod-wide committees composed of pastors and laymen do the promotional

work, in co-operation with THE LUTHERAN's circulation department. They have been so successful that today most of the magazine's circulation is the special rate kind. More than one in seven ULC congregations is "100 per cent"—takes THE LUTHERAN for every family.

The Ohio Synod, where the plan started, still leads with more than 30,000 subscribers and the most 100 per cent congregations. First Church, Mansfield, takes 1,341 copies; Holy Trinity Church, Akron, takes 1,089.

But the idea has taken hold everywhere, even in the tiny Icelandic Synod, spread over western Canada and adjoining northwest states. Just last month Manitoba pastor John Fullmer ordered THE LUTHERAN for every family in the four congregations of his Gimli Parish.

Immigrants a generation or so back, these Icelanders-Canadians now speak English and appreciate THE LUTHERAN. It helps to integrate them with the whole church and its program.

IT DOES the same thing, of course, for individuals and congregations in the most populous sections of the east, where Lutherans are numerous. Well-informed Lutherans are aided in seeing far beyond their parish boundaries.

Most of the 100 per cent churches pay the subscription charges out of the church treasury. Cost of THE LUTHERAN is a budget item, like the cost of the weekly programs and bulletins. As such it is voted by the church council, ratified by the congregation.

No church that has adopted the plan is worried about the cost.

"We know now that it is like priming the pump," one pastor said. "What is put in comes back many times."

And usually the members who get THE LUTHERAN at home are glad to pay for it.



"THE LUTHERAN" APPEALS TO YOUTH

Ross, 10-month-old son of Pastor Edge Doering of Pedro Valley, California, finds the church magazine interesting. In Holy Cross Church all families are subscribers. Highest percentage of 100 per cent families is in Michigan and Ohio synods. Large proportion of the subscribers are cover-to-cover readers, 78 per cent say they "always read" the local news of their own area . . . 72 per cent always read inside-cover story . . . 71 per cent "never miss" "Church in the News" . . . 69 per cent "always read" "In Conclusion." Circulation has gone up from 29,626 in 1945 to 191,854 last Dec. 31. Total may exceed 200,000 within the next two months.

The Lutheran

About two-thirds of all THE LUTHERAN subscriptions pour into the circulation office around the beginning of the year. It takes time to process them—transfer the names and addresses from congregational lists to file cards, and prepare stencils for mailing tabs.

So, be early or be patient, says Circulation Manager Harry Ward. Allow six weeks from the time your subscription list is mailed in. Best time to send it, naturally, is six weeks before the subscriptions expire.

Some congregations provide a special envelope once a year for contributions to defray the cost. Others consider it part of their adult religious education program.

Right now the synodical committees promoting the circulation of THE LUTHERAN are at the peak of their campaign. Last fall Harry Ward primed them, with personal visits to most, and a steady flow of correspondence with all. From December through February is the period when the great bulk of subscriptions comes in—new and renewed. Mr. Ward thinks the list will go over 200,000 this year.

These months don't end the circulation effort. It is a year-round job. THE LUTHERAN will be discussed, for instance, at each of the 32 annual synod meetings this spring and early summer. Mr. Ward will be at many of them to make a direct appeal to pastors and delegates.

SOUTH AMERICAN BOOM

by STEWART W. HERMAN

Cities are growing fast, and Lutheran churches are getting established in each South American country

MY GOAL was Buenos Aires. The quickest way to get there from wintry New York is to fly down the east coast of the United States to semitropical Miami, across the Caribbean to tropical Panama, and keep on down the west coast of South America to springtime Santiago. Then we soared swiftly over the Andes. The 6,000 miles can be covered in 24 hours but why hurry when the trip can be spread out to three days?

The first stop was Cali, Colombia, for 30 minutes. Pastor Mueller was waiting at the airport as we dropped into the

beautiful Cauca Valley. Having visited Cali twice in less than a year, I asked only for the latest news.

A group of five children now being instructed—and for the first time in Spanish—would be confirmed in April. Thus, the matter of regular services in Spanish becomes acute. Soon a start will be made and it is hoped that a handful of Swiss and Scandinavians especially will respond to this opportunity for regular Lutheran worship in a language with which they may be more familiar. Not all of them understand German.



Pastor for Estonians arrives. The Rev. Karl Laantee was sent by ULC Board of Foreign Missions for service in Argentina. People came as much as 500 miles to attend first Estonian service conducted in Buenos Aires

ALL OUR CONGREGATIONS are feeling the pinch of inflation. Cost of living is rising much faster than pastors' salaries. The Muellers have had to sell their piano and radio. And the political picture is clouded by uncertainty, although the present government of five men is struggling to re-establish peace in the place of violence.

Much blood is still being shed, however, in the decade-long fight between Liberals and Conservatives. A twelve-year truce—with both parties sharing power and offices equally—is the great hope for 1958. A byproduct of that truce would probably be greater religious tolerance for the hard-pressed Protestants.

In contrast to the emerald green of Colombia, the high mountains of Ecuador are a well-baked, light brown color, thinly sown with pale green eucalyptus trees which cast no shadow under the

vertical sun. Here I had a half-hour with Pastor Knaevelsrud. Success had not yet crowned his people's efforts to locate a site on which a Lutheran church could be built. But they had not abandoned hope.

ATTENDANCE at services both in Quito and Guayaquil was improving, and so were the contributions to the work of this youngest church in the last of the South American republics to receive Lutheran ministry. A joint German-Scandinavian service was held on Christmas, and Spanish is now being used in giving religious instruction to the children.

(Flying north a month later, I stepped

Pastor Roland Henke got the first of five small automobiles provided by Lutheran World Federation for ministers in Chile



out of the plane at Guayaquil to stretch my legs for twenty minutes and found Pastor Knaevelsrud waiting again, this time with three council members. They had a Christmas necktie for me and requested a gift in return, namely, \$3,000 to help buy a small lot on which to build a small Lutheran chapel. Fewer than 100 members are ready to tackle the building project in order to have a parish center of their own. Anyone who ha



Christmas service in Cali, Colombia. The persecution of Protestants has eased up

visited the sultry Pacific port near the equator can readily understand their yearning for a clean, cool, quiet place to worship where the children can also gather regularly for training.)

GOING SOUTH again, my first night was spent in Lima, Peru. Pastor Baasner is the only Lutheran pastor in the country and the next day he was due to fly to Arequipa for his regular monthly visit.

What a transformation around the lovely church and parish house! In 1954 when the cornerstone was laid there were only a few houses within view. Today it's all built up. And now there is a fine tropical pipe organ installed in the church. Special concerts of good church music are drawing grateful congregations to the restful sanctuary.

Here, too, Spanish services are now being held . . . once a month for a start. Pastor Baasner, hesitant about his skill in the language, invites guest preachers for these services but hopes that the necessity of giving religious instruction in Spanish to the young people of his parish will soon provide him with the courage to use Spanish in the pulpit too. All over Latin America the conviction is increasing that pastors must become fluent in Spanish or Portuguese *before*

they begin their ministry in the parish.

A great new cathedral is being built in Lima to St. Rose of Lima. It is going up in the *barrio rojo* (red quarter) as part of the campaign to turn Lima "rose" rather than "red." Communists are said to be very active, though outlawed.

But Roman Catholics are becoming increasingly active too. Never before—by the way—had I noticed so many American priests in South America, possibly the result of the recent world-wide recruiting program for more priests for Latin America.



Church in Cali has new furnishings in place

A FEW HOURS' FLIGHT the next day carried me on to Santiago. My original plan was to spend ten days in Chile visiting several of the congregations in the "deep south" but circumstances had reduced my visit to less than a day.

Dr. Karle, president of the Chile Synod, and Pastor Schuenemann picked me up at the airport and we drove very quickly to the new parsonage which had been built for Pastor Schuenemann in the outlying suburb of Nunoa. It marks the beginning of a plan to "decentralize" the single parish system in the sprawling capital.

Two weeks earlier the cornerstone of the new church was laid in the presence of a huge throng of several hundred people. Not all of them will leave the mother church to join the Nunoa congregation but Pastor Schuenemann said that he has already called on 40 families in the neighborhood.

Here again galloping inflation gravely injures local giving and the remaining goal of nearly 14 million pesos (\$20,000) seems desperately far away. The original grant from the LWF Latin American Committee of \$20,000 for a church extension loan fund in Chile has already been invested in this Nunoa project by the Chilean Synod which sees the importance of dividing up the larger parishes in order to keep in closer touch with more of the members. Santiago is to be the example.

ANOTHER MAJOR undertaking of the Chilean Synod is to inaugurate university work by calling a student pastor as soon as a suitable man can be found. This year the first theological student will go from Chile to the Lutheran Seminary in Buenos Aires and it is hoped that others will follow soon.

Two young women from the Santiago congregation were at the Minneapolis Assembly last summer, and one of them ardently desires to return to the U.S. for a college course which will prepare her for full-time Christian social service. Her problem is additional scholarship help.

Most of the outside aid that has made all this work possible—in Chile, Peru, Ecuador and Colombia—comes from Lutheran World Action funds channeled through the Latin American Committee

of the Lutheran World Federation. In some cases it has been salary subsidies or travel funds.

Each of these countries has benefited from grants or loans out of the capital loan fund which has already invested almost \$500,000 in Latin America. Repayments are already flowing back into that fund in Venezuela and Peru. Thus they will be used again in assisting still more congregations to set forth on a new venture of faith.

LAST NOVEMBER the National Lutheran Council voted to enlarge this type of help by a special grant of \$100,000 to the church extension fund in Brazil to which the local synods will contribute at least 20 per cent more. In some respects this handsome gift is "just a drop in the bucket" in view of the tremendous challenge confronting our sister church in a booming country.

On the other hand, such an evidence of interest and support gives a tremendous boost to a church struggling with enormous problems.

Meanwhile the Lutheran church along the Pacific coast of South America has taken root. To be sure, those fragile roots can be torn up. They need much care and prayer if they are to flower into mature and vigorous churches.

The significant thing is that—except for Chile—there were not even roots here a few years ago. There were always people, but they had no congregations to which to belong. As one man said to me in Guayaquil, "Just imagine not having known the services of a pastor for 17 years."

Those days, we trust, are over forever.

THE CHURCH likes to run the secular kingdom and the state likes to run the sacred. Thus the devil is very busy on both sides and he has much to do. —MARTIN LUTHER, *Works of Martin Luther*, Vol. 13.

Edited by Jaroslav Pelikan (Concordia)



WORSHIP NOTEBOOK

TRYOUT OF NEW SERVICE

SATURDAY AFTERNOON at our house is usually a time for a trip or a picnic. So it was quite a surprise when our seven-year-old saw me all dressed up climbing into the car. "I thought we were going ice skating," he protested.

I told him I was going to a meeting. "What kind of meeting?" I had to make a long explanation about the service book we use in church and how it is soon to be replaced by a new book. With a triumphant smile he let out, "Good! I'm glad we won't have to use those crummy old books anymore. So long, Pop!"

THAT'S THE WAY a lot of people feel in the church today. After long years of reports on the preparation of the new book, the Lutherans are soon to have a new service book and hymnal. Anything new creates excitement.

I had seen something of this at the Chicago meeting last fall. Here was a congress of leaders whose task it would be to teach the churches how to use the new book. We saw some of that excitement at that meeting.

But those people were specialists. Many of them had become familiar with some of the features of the new book. Their reactions I could anticipate to a degree.

But what about the average pastor or the choir director, the members of the choirs or the people in the pew? How could they receive this new book? The meeting I was to attend, one of the first hundreds across the land, would provide some of the answers.

It was a gloomy day. The roads were a mass of deep, twisted ruts in the snow.

"They won't come out today," I thought as I slid around a corner. At the church I had trouble finding a parking place. "Maybe, I guessed wrong," I said, stomping off the snow on the church steps.

INSIDE, ALMOST every seat was filled. More than 250, I later learned, had come for the meeting. The committee was embarrassed in not having sufficient copies of *Liturgical Music* for all present. (This is the small pamphlet containing the music for the two settings of the Service and Matins and Vespers which is being used to introduce the book.)

As I looked for a seat, a small choir was taking its place in the chancel. The director, a sparkling, enthusiastic woman, was commenting on the music of the service. She explained that the first setting was quite similar, at least in the melodies, to what we now know in the Common Service Book. But, she added, that the method of singing the service is different. For that reason congregations must take time to learn this new method (called speech rhythm) before they can attempt to use the service at worship.

The second setting, which had its origins in the ancient plainsong or Gregorian music of the church before the Reformation, is based upon chorale melodies drawn from these chants and is more directly related to church music of the European Lutheran churches. This music has a more melodic flow, the words fit the music more closely and so the speech rhythm does not pertain here.

SHE SAID the choir would demonstrate some of this new music. Unfortunately, the tapes of the music had not arrived

in time for the meeting. But the choir, which had been practicing ever since the Chicago meeting, met the situation quite well. Sometimes they faltered. Someone in the choir was still beating time to the notes of the printed music instead of following the directions to sing it as you would speak it.

This error didn't hurt the presentation. Instead, it helped, for the assembly was able to hear an actual practice session. The rough parts were repeated over and again until the rendering was smooth.

AFTER DEMONSTRATING both settings of the service, the director turned to those present and said, "Now it's your turn." A portion of the first setting was selected. First, the group tried reading the text in unison. Only after several tries did the many present sound like one voice.

The next step would have been to try chanting or intoning the text on one note. This would have made for an easier transition to singing the words to the melody. Here again, the result wasn't what you'd expect to find in church next Sunday. There were ragged edges, but with practice these soon disappeared and soon the group was singing the chant without much difficulty.

The same was true when it came to work on the second setting. The people had to get the melody fixed in their minds before they could sing it properly. Judging from some of the comments of the woman in charge, the new music wasn't too happily received by some of those present.

Imitating the grimacing faces she saw here and there, she said, "Of course you don't like it. This is new and strange. It isn't what you're used to singing every Sunday. But isn't it true that you've sung the Common Service so long that you take it for granted? Give this new music

a chance. Work at it, and you'll find that you'll like it too."

So they worked throughout the whole afternoon. When it seemed that the entire group couldn't get the right rendition, the choir showed them how. Over and over portions were repeated until all were singing with one voice.

IN THE BRIEF question-and-answer period, one woman wanted to know why there had to be three settings (a third setting is to be printed separately). It was stressed that all of the backgrounds represented by the varied groups preparing the book had to be kept in mind. Although congregations at first may choose one of the three, and work on it for their regular worship, they ought to try to learn the others so that at various times and seasons of the year their worship could take on a pleasant variation.

Two of the pastors had done well in intoning the pastor's parts in the two settings. A question was raised: "If the pastor can't sing, does this mean that our churches will have to start hiring cantors?" This brought forth laughter.

It was emphasized that the pastor is not obligated to sing his part. The music is provided for him only if he wishes to use it. Chanting, even for the poorest voice, isn't difficult. One simply speaks the words and draws out each syllable so as to create a tonal effect.

OTHER QUESTIONS were not pertinent to the new book, but they did show interest in the proper use of music in the church. I was particularly glad when one man asked about singing the processional and recessional hymns in unison. The director answered with an emphatic affirmative. Choirs in procession, she said, should only sing in unison. They are there to help the congregation to sing

the melody is lost to the average pew-
er if he soon hears only the tenors or
ses drowning out the tune.

As I looked over the group, I was a
disappointed. When a show of hands
s called for, it was plain that not all of
pastors were present. Perhaps the
ent ones felt that their organists and
ir directors could handle the matter.
for me, were I a parish pastor, I
uld be present to learn all about a
tter with which I will be so greatly
cerned for years to come.

To prove that the service isn't difficult,
synodical worship committee chair-
n led the choir and people in a closing
vice from the new book. That was
re than a practice session. Now we
re using our new order as the expres-
n of our worship. Our praise and
nksgiving were lifted on the notes of
ew song. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM INIC

EARL S. RUDISILL



Split personality?

QUESTION: I am in my early twenties
am beginning to think I have a "split
sonality." I have been told that I
e a good sense of humor, and my
nds tell me I appear as if I hadn't a
e in the world. This is one side of my
sonality.

The other is that sometimes I become
self-conscious and unsure of myself,
I imagine that everyone is looking
ne. I become angry with myself when
side of my personality appears. I

have tried desperately to overcome this.
As a result, I seldom go anywhere and
have little social life, for which I am
craving. Is there any solution to my
problem?

REPLY: Your statement indicates
that you have no more of a "split
personality" than most of us have.
Everyone of us has many facets to his
personal make-up. You have a good
sense of humor, appear to have no
cares, and are able to view yourself
critically—all of these items are good.
Your problem is similar to many cases
in which people with some persistent
effort have achieved a "normal" social
outlook, attitudes, and practice. Build
your life about the indwelling Christ.

It is possible, even likely, that as a
child you were held in too much and
too long, and that social opportunity
may have been very limited or non-
existent when you should have been
blossoming forth into social life. Those
conditions are now past. Relegate them
to the past, and recognize that now you
are grown up, and can take your place
in society. Admit to yourself that
your self-consciousness is no more
pronounced than that of many thou-
sands of people who have the same
problem and are solving it by taking
themselves in hand.

Take the first opportunity to launch
yourself into a new phase of living.
Enter into the group, in which others
too feel uncertain of themselves, force
yourself to mix freely, initiate conver-
sation and keep at it, move from per-
son to person and thus get more actual
practice, and keep at it persistently
from one occasion to the next, and
don't give up until you have attained
complete ease with people. The whole
matter lies in your own hands.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version. Words have changed in meaning

By LUTHER A. WEIGLE

"A peculiar people"

AS A BOY I wondered why the Bible calls God's chosen people "a peculiar people" (Deuteronomy 14:2). It puzzled me, because in conversation the word "peculiar" was used in the sense of odd or eccentric.

But in 1611 the word did not yet have that meaning. It meant "one's very own," and was applied to private personal property as distinguished from what is owned in common.

The same Hebrew word which is translated "peculiar" in Deuteronomy 14:2 and 26:18 is translated "special" in Deuteronomy 7:6, which reads: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

The word is *segullah*. The King James Version elsewhere translates it as "peculiar treasure" (Exodus 19:5; Psalm 135:4; Ecclesiastes 2:8); "own proper good" (1 Chronicles 29:3); and "jewels" (Malachi 3:17).

THE REVISED versions have given up the use of the word "peculiar" in these passages. They use "treasure" in 1 Chronicles and Ecclesiastes; but elsewhere use "my (or his or God's) own possession" as the translation of *segullah*. The phrase "a peculiar people" has disappeared.

In Titus 2:13-14 the Revised Standard Version reads: "awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a peculiar people of his own who are zealous for good deeds."

In 1 Peter 2:9 it reads: "you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

When "comprehend" means "overcome"

THE WORD "comprehend" comes from a Latin verb which means to seize or grasp. In the sixteenth century the English word "comprehend" was employed in both the physical and the intellectual senses, as was also the related word "apprehend." Today the physical sense "comprehend" is obsolete, while "apprehend" retains both senses.

For this reason the translation of John 1:5 in the King James Version has become misleading: "The light shineth in darkness; and the darkness comprehendeth it not." That seems to the reader of today to be a statement concerning the stupidity of those who were in the darkness and their lack of understanding.

A better translation has now been adopted by the Revised Standard Version: "the darkness has not overcome it." The opening sentences of John's Gospel close with the triumphant assertion that the light dispels the darkness, and that the darkness cannot overcome the light.

Other modern translations have "cannot master it" (Moffatt); "has never put it out" (Goodspeed, Phillips); "has never overpowered it" (Weymouth, Twentieth Century, Williams); "overcame it not" (Torrey); "did not conquer it" (Rieu-

HUMANIZE THE ASSEMBLY LINE

Work and Contemplation. By Douglas V. Steere. Harper. 145 pages. \$2.50.

This book is not about meditating while working but about making work meaningful for everyone.

We have become used to the idea that many people must do meaningless, monotonous work. Mass production has made the worker an irresponsible, uncreative automaton, leveling age and youth, skilled and unskilled, and robbing work of its meaning and dignity. Such work leads to a feeling of uselessness, to tension and hatreds that pervade all of a man's life.

It is not only the thoughtful man, says the author, but every man, who feels this work is restless and unfulfilled if he feels his work is not an outgrowth of his contemplation—his view of life.

Rightfully, work should be man's pleasure. It is what he lives to do, not what he has to live. Proper work supplies a niche in which one feels irreplaceable, giving a sense of worth. It draws men into life and creates a school of living in which they are educated, disciplined, made humble and open to God's approach.

How to bring the industrial system closer to this ideal is our acute problem. The author would humanize the assembly line at the expense of efficiency, and would have workers willing to accept the resultant lowering of living standards. Management, on the other hand, must be willing to give workers more part in planning so that they find purpose in their work. The church must stop trying to minister to man's spiritual needs only and treat the whole man.

The author believes that unless our society is revised so that the mass of men find fulfillment in their work, they will finally, like Samson, pull the structure that has ended them down on their heads.

Professor of philosophy at Haverford College, Douglas Steere has written several books on the spiritual life and has organized

work camps for the Friends. Profound, but readable and often stirring, his book is the kind that leaves its mark on one's thinking.

—FRANCES SWARBRICK

Lombard, Ill.

THE CHRISTIAN BEGINNING

The Kingdom of God and the Son of Man. By Rudolf Otto. Beacon Press. 286 pages. \$6.50.

Both those who praise this book and those who criticize it agree that it is important. First printed in English translation twenty years ago it now is available again in attractive form.

From the standpoint of the history of religion, an effort is made to see Christianity at its beginning in the context of the religious thought current at that time. Scholars of the religio-historical school would examine the degree to which Christianity depended upon ideas of the past, and to what extent its doctrines were unique.

In this book there are examined the ideas of the Kingdom, of the Messiah, of the Eucharist, and of *charismata*. Eastern religions and the Book of Enoch are studied in comparison with a critical text of the New Testament.

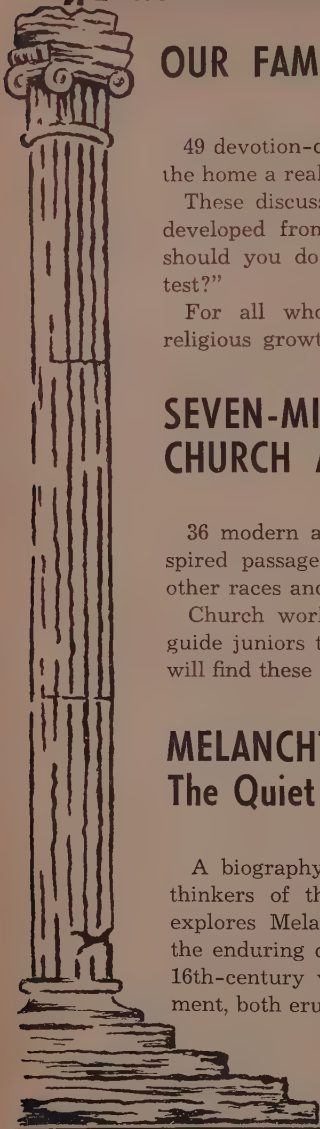
Specialists in the field have not been satisfied that Christ was as largely dependent on Enoch as Otto asserts. Nor are they agreed with his critical reconstruction of the text of the Gospels. Moreover the logical eschatology which he advocates has aroused vigorous dissent.

Yet Otto provides considerable defense of the uniqueness of the gospel. He argues for the authenticity of the essential message of the New Testament which was contained in earlier documents.

Out of this sometimes tedious treatment there may be derived a richer understanding of the teaching of Christ, especially as it is contrasted with that of John the Baptist.

W. D. ALLBECK

Hanna Divinity School



OUR FAMILY WORSHIPS AT HOME

Anna Laura and Edward W. Gebhard

49 devotion-discussions showing how to make worship in the home a reality—for families with children over nine.

These discussions illustrate how family worship can be developed from questions children ask, such as, "What should you do when your classmates are cheating on a test?"

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Alice Geer Kelsey

36 modern and olden-time stories centered around inspired passages of the Bible and fascinating folklore of other races and countries.

Church workers, ministers, and parents who desire to guide juniors to happy living through Christian teachings will find these stories of great value. **\$2**

MELANCHTHON: The Quiet Reformer

Clyde Manschreck

A biography of one of the most creative and effective thinkers of the Reformation—a significant study which explores Melanchthon's true greatness and demonstrates the enduring qualities of his contribution. Illustrated with 16th-century woodcuts and etchings. "A full-scale treatment, both erudite and readable."—Roland H. Bainton **\$6**

Published by Abingdon Press
at your **LUTHERAN BOOK STORE**

ULAR THEOLOGY OF HISTORY

cial and Cultural Dynamics. One-Volume
on. By Petirim Sorokin. Porter Sargent.
pages. \$7.50.

Professor Sorokin's book is a condensa-
of his four-volume work under the same
published two decades ago. Both the
nal and the condensation are examples
he secular apocalyptic literature whose
variance is probably quite usual in pe-
s of history characterized by startling
change and intimations of disaster.

Sorokin insists that he is writing as a pro-
fessional social scientist and that his work
is a sober scientific appraisal. This claim
differentiates the secular apocalyptic litera-
ture from religious apocalypse, on the one
hand, and literary works (e.g., Orwell) on
the other. The essence of the claim is that
forecasting of the future in a scientific work
rests upon a thorough-going empirical analy-
sis of historical data, while the religious
forecast rests on a revelatory experience and
literary work is founded upon an artistic
imagination.

To extend existing trends into the future
is a legitimate scientific undertaking. Un-
fortunately, for the kind of scientific fore-
casting of large-scale social and cultural
change which Sorokin undertakes, the can-
on of procedure, the kinds of tests needed
to establish validity, relevance, and re-
liability of data, the sorts of measuring in-
struments that are applicable, and a whole
host of other issues remain undetermined.
Even if social scientists would question the
reliability and legitimacy of the enterprise

this does not mean that one must reject
Professor Sorokin's findings, since other
ways for accepting them, including non-
scientific ones, may be available. Sorokin
makes essentially two assertions. First, that
there are no long-run historical trends either
in the form of linear progress, ever upward
or downward, or in the form of eternal cycles,
repeating with irresistible regularity. The
processes of social and cultural change seem
rather to take the form of irregular fluctua-
tion between polar opposites.

But Sorokin overstates his case. Leaving
aside all value-judgments, there still seem
to be some linear trends, e.g., a definite if
irregular movement in the direction of
greater urbanization. There seems to be, in
addition, a movement in the direction of
industrial-technological societies based on
new sources of energy (coal, electricity, the
atom). How far into the future such trends
can be projected and what their moral and
cultural correlates will be are, it seems to
me, open questions, but these trends do sug-
gest that there is evidence which Sorokin
has passed over rather lightly.

The strongest theme that runs through the
work is Sorokin's criticism of hedonism and
materialism. At this point he is playing the
role of social philosopher rather than of
social scientist. Much of his moral criticism
of our society is valid, but not always in
terms of the perspectives and premises which
Sorokin accepts as valid. It is, in fact, in
the application of some of these criticisms
that his weaknesses and biases reveal them-
selves.

In so far as we accept what Sorokin says,
we accept it as a kind of secular theology of
history appearing in scientific garb, for it is
the mask of science which the prophet must
wear in our day if he is to be heard. And
it is as a prophet, rather than as a scientist,
that we will take Sorokin seriously in his
present work.

KARL H. HERTZ

Wittenberg College

STORY OF JESUS

The Lord of Life. By Calvin P. Swank. Green-
wich. 112 pages. \$2.50.

A veteran United Lutheran pastor, who
was for 18 years superintendent of home
missions in the Central Pennsylvania Synod,
tells the story of Jesus in a style suited to
high-school pupils. There are 18 chapters
of clear narration of events in our Lord's
life, with questions at the end of each chap-
ter. The book should be useful in home
study or as a textbook in weekday schools.
The author, after vigorous service through a
long ministry, is using some of his time of
retirement in writing.

Detroit Home for Aged Dedicates Enlarged Facilities

By CLYDE G. STEELE

DETROIT—Dedication of enlarged Luther Haven, home for the aged, was held on Jan. 19 at Salem Church, Detroit. Dr. E. W. Schramm, editor of the *Lutheran Standard*, was speaker.

The \$400,000 addition was begun in 1956; it includes a chapel seating 100 persons, dining room, kitchen, activities room and living rooms, private rooms for 36 persons, in addition to four ward rooms with three beds each.

Luther Haven grew out of a need pointed up by a survey made in 1940. Due to war-time restrictions on building materials, the project was postponed. In 1948, a residence was purchased on E. Grand Boulevard with the intention of adding rooms for 26 persons. It was opened in 1951. By this time the list of applicants numbered 96 with an average age of 78 years. Additional property was purchased in 1952 and two years later efforts got under way to provide money for an expansion.

The project came into focus in 1954. The Metropolitan Detroit building fund was established to raise money from corporations and philanthropic foundations for building

projects of social service agencies. Out of 16½ million dollars raised, \$316,000 was approved for Luther Haven. Groundbreaking service was held in September, 1955. Churches of the Detroit area are endeavoring to cover the \$83,000 deficit incurred in the enlarged facilities through memorials and special gifts.

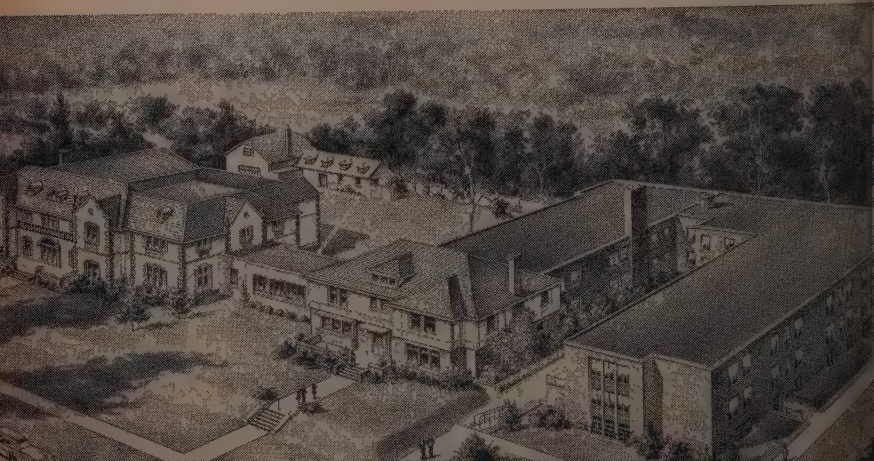
Detroit Realtors Closed Sundays

EFFORTS to bring about closing of real estate offices on Sunday in Detroit culminated in a resolution before the city council in December. After an open hearing, the council voted four to three in favor of Sunday closing and sent the resolution to Mayor Louis C. Mariani to be either signed or approved or vetoed.

The mayor did neither. Now the resolution goes back to the city council and will require a two-thirds majority vote to be passed.

In the meantime a new group of council members have been installed, and proceedings will be delayed for approximately 30 days.

Luther Haven, Detroit, as it appears after dedication of \$400,000 addition



Lutheran Churches Acquire Independent Legal Status

By RALPH I. SHOCKEY

ENTON—Governor Robert B. Meyner and the "enabling act" of the New Jersey legislature which gives independent legal status to Lutheran congregations in the state for the first time in the 300-year history of the church body.

Previously, Lutheran congregations were incorporated under provisions of an act applying to the Reformed churches.

Synod President Edwin H. Knudten has requested the congregations to change their constitutions to conform with the act.

The new legislation was planned with the cooperation of Alfred W. Kiefer, synodical secretary, advisor, and the Rev. John Wagner, chairman of the committee. The law was sponsored by Senator Walter H. Jones of Bergen County.

Sayreville Organization Date Set

MARCH 23 is the date set for the organization of Messiah Church in Sayreville by the Rev. Gustav A. Wuestefeld, mission director. Synod officials participating in the initial organization procedures will be Dr. Knudten and the Rev. Howard Lenhardt. Objectives and methods of presenting the Christian Growth Series were interpreted by Dr. Theodore K. Finck, editor on the staff of the Board of Parish Education, in a sermon at the First Lutheran Church, Asbury Park, Jan. 29.

Camden Fights for Sunday Rest

A BOYCOTT of stores in the Camden area has been recommended by the Greater Council of Churches of Camden. The action was prompted by the practice of roadside supermarkets to remain open for business on Sundays. The Rev. Donald F. Coester, pastor of the First Lutheran Church, Camden, is president of the council.

PETER D. FISH was ordained in St. Paul's Lutheran Church, Elizabeth, Jan. 19, by Synod President Edwin H. Knudten. Dr. C. Donald Heft presided over the candidate.



Large check goes to new Kinderfreund home
Fund campaign has yielded \$250,000 so far

Jersey City Home Receives Gift

AUGUST W. HECKMAN (seated), commissioner of public works in Jersey City and executor for the estate of Marion Shay, presented a check for \$12,211 to Dr. Carl Futchs, executive secretary of the Lutheran Welfare Association of New Jersey, last month. The bequest will furnish the lounge in the new Kinderfreund Old Folks' Home which the association plans to build in Jersey City early this year.

The Shay bequest raised the amount of memorial gifts for the building to \$39,568.

The new building, which will house 60 residents and provide care for the infirm, will cost \$400,000.

Commissioner Heckman, a member of Redeemer Church, Jersey City, is also serving on the board of managers of the Kinderfreund Home.

Benevolence Goal Reached, Prospects for 1958 Are Good

By FRANK K. EFIRD

SALISBURY—The North Carolina Synod paid its 1957 benevolence to the United Lutheran Church in full and gave 99 per cent of its Lutheran World Action quota.

Synod officials expressed satisfaction that for the first time in several years the full apportionment was paid without borrowing.

Stewardship Director E. L. Misenheimer, Jr., ascribed the 1957 showing to the sector project and to adjusted covenants for congregations. During the year the synodical stewardship committee adjusted goals or covenants for congregations that seemed too high.

Giving on the 1957 synodical budget was \$21,000, 6 per cent, greater than the total received in 1956.

Prospects for this year are good. At the end of December it was announced that 78 churches in the synod had pledged more to the 1958 synodical budget than the total 1957 budget. Pledges total \$390,258 as of Dec. 20. The 1957 budget was \$353,662.

Pastor Misenheimer said most of the 78 congregations had pledged the double apportionment. He had high hopes for the same type of pledging by the 100 congregations that had not reported at that time.

Trexler to Aid Lenoir Rhyne Drive

ZEB TREXLER of Concord, who retired Dec. 31 as associate secretary of stewardship for the Lutheran Laymen's Movement, began working for Lenoir Rhyne College Jan. 15. He will assist pastors and congregations in meeting their pledges on the \$1,500,000 Lenoir Rhyne College Development Fund campaign.

Mr. Trexler was field secretary for Lenoir Rhyne before joining the Laymen's Movement staff.

Part of the college's development program began taking shape in December. Officials



Breaking ground for dormitory at Lenoir Rhyne Synod President F. L. Conrad took lead. Mayor Donald S. Menzies of Hickory, Student Body President Fritz Apple, and College Dean of Men Everett J. Sox, were also present.

of the school and the North Carolina Synod gathered for a groundbreaking service marking start of a \$600,000 building project—men's dormitory to be erected with funds provided by a federal government loan.

NEW PRESIDENT of the North Carolina Foundation of Church-Related Colleges, Dr. Voigt R. Cromer, Lenoir Rhyne's president. The foundation seeks the support of industry and business for church-related colleges.

DR. LEWIS THORNBURG, director of Lutheridge, southern assembly grounds, Arden, N. C., has announced a full summer program for all ages, beginning June 8 and concluding Aug. 30. Thousands of Lutherans in the south convene at Lutheridge each summer.

More Buildings Go Up

UNION CHURCH, Salisbury, dedicated \$11,000 fellowship hall Dec. 8.

Church of Our Saviour, Jacksonville, broke ground for a \$65,000 parish hall and educational building, Jan. 5. Our Saviour

the only Lutheran congregation in eastern North Carolina's fast-growing Onslow County. Many marines and their families in nearby Camp Lejeune participate in the congregation's work.

Members of St. Mark's, Charlotte, pledged \$235,000 for a proposed half-million-dollar church in a recent fund-raising campaign.

HUNDREDS of laymen are being trained in angelism schools scheduled in ten areas for the synod for January and February.

SYNOD's five conferences, meeting Feb. 1-5, have chosen as their theme, "The Church's Ministry to the Aging."

Dancing Still an Issue

THE DANCING CONTROVERSY still continues at Wake Forest College, Southern Baptist institution at Winston-Salem. Nation-wide attention was given the action of the North Carolina Baptist Convention in November when it over-ruled the college's trustees who had given the students permission to dance on campus.

A retired federal judge, Johnson J. Hayes, prominent Baptist and Wake Forest trustee, claimed in an article for a Baptist publication that the convention has no authority over the trustees but that in the interest of harmony "we should leave the matter for the present where it is."

THE DISCARDED many Gothic and contemporary designs because they did not make best use of our site and means," reported Jacques L. Beck, member of the planning committee of First Lutheran Church, Lexington, in sending us a model of the modern church the congregation is building. Architect Howard Bangle, a retired Lutheran of Salisbury, designed a plant in which the sanctuary is at center of square surrounded by educational building and a glass-enclosed corridor. The groundbreaking for \$180,000 plant is scheduled for fall. Pastor is M. R. Farris.

January 5, 1958

Laymen to the Fore

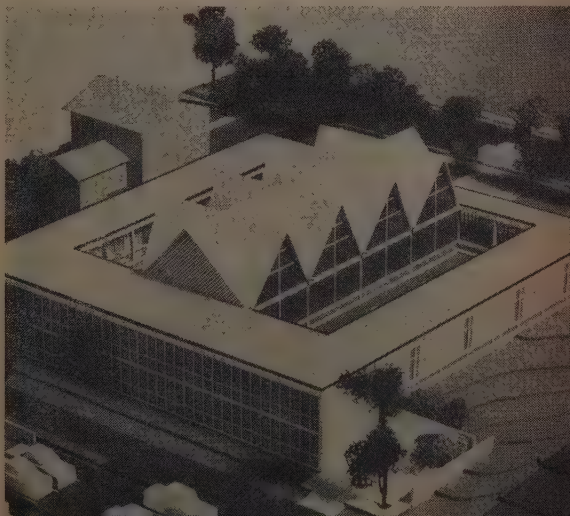
"Names ought to be found for those who minister in the church professionally, but do not preach and administer the sacraments," Dr. Donald Heiges, this year's Knubel-Miller lecturer, told 114 pastors at St. John's Church, Salisbury.

"We have too many pastors serving in areas of the church that could be handled just as adequately by laymen," he said.

Dr. Heiges, executive director of the National Lutheran Council's division of college and university work, has been delivering his lectures on Christian vocations at Saskatoon, Sask.; Johnstown, Pa.; Louisville, Ky., and Pacific Seminary, Berkeley, Calif., in addition to the Salisbury date. Last date for the lecture series is at Children's Memorial Church, Kansas City, Mo., Feb. 12-13.

Presbyterians Get Busy

PRESBYTERIANS in North Carolina are planning to raise \$300,000 to supplement a \$200,000 fund for improvement and expansion of student religious facilities at five Tar Heel colleges and universities. Money will be spent at Duke, the University of North Carolina, the Woman's College of the university, East Carolina Teachers' College, and North Carolina State College.



Broadening of Insurance Studied by Conference

By CHARLES A. PULS

MADISON—The Wisconsin Conference is studying the possibility of broadening the coverage of its present group insurance plan. Congregations would be asked to share in the cost.

Recently an Evangelical and Reformed synod operating in Wisconsin adopted what was claimed to be "the first group plan for pastors by any synodical group in the state." Ministers were given a 120-day Blue Cross hospital insurance and Blue Shield surgical-medical benefits with double indemnity for accidental death. The cost will be shared half and half by the participating churches and pastors.

The Northwest Synod's executive committee is studying a similar plan to be made available to its seminary faculty and em-

ployees. Under the impetus of the proposal in the Wisconsin Conference, a plan for all pastors and church employees of the synod may be contemplated next.

Grace System Has Anniversary

GRACE GIVING started in the Northwest Synod and will mark its 40th anniversary this year. Under the apportionment system the synod, organized in 1891, failed 25 out of 27 times to give the minimum amount. A World War I experience in Wisconsin taught the synod that better methods were available.

In those days, Lutherans in the country were asked to give 75c each to serve the men in the armed forces. Wisconsin balked. It was too little for so great a cause.

Sparked by the synod's leader in stewardship, J. K. Jensen of Janesville, an effort was made to "tell the people the story, and trust them to do what's right." Wisconsin was organized county by county, township by township, and when the appeal was completed, "Wisconsin's giving was about three-



"Christ Jesus, the Chief Cornerstone" at Reformation Church
Pastor Anderson (with trowel), Dr. Zinck and Pastor Gartz

A MAJOR building project is nearing completion at Reformation Church, Milwaukee. Cornerstone for a \$375,000 educational building was laid Dec. 15. The unit will provide the 50-year-old congregation with facilities for a baptized membership of over 2,750. Pastor of the church is the Rev. Robert B. Anderson, assistant, the Rev. Robert E. Gartz. Dr. A. A. Zinck, pastor emeritus of the Church of the Redeemer in Milwaukee, participated in the cornerstone-laying service.

s that of any other of the 47 states." June, 1918, the synod voted to abolish apportionment system and to seek funds on the basis of grace-giving. Benevolence dropped 25 per cent, and "increased to an extent that it became normal for synod to overpay its apportionment to ULCA." For 35 years the Northwest was the only one operating on "grace-giving." Other synods have followed in years.

Surprise of His Life

It was the surprise of his life, Pastor Martin said. He has been serving Trinity Church, Milwaukee, for 13 years. One day, a member of his church asked him for a ride in a new car. When they reached their destination, the layman got out, turned the keys over to the pastor, and said: "The car is yours."

"That was, the church member said, his way of saying "thanks" to the pastor's ministry.

Priest Comforts Lutherans

PATIENCE and perseverance go a long way toward assuring success, National Lutheran Council pastors were told in Milwaukee. This advice came from a Roman Catholic priest. The Lutherans took notice.

The NLC group had announced four family counseling sessions on each of four consecutive Sundays. The program, organized by the ministerium in co-operation with the Family Service League and Lutheran Welfare Society, was intended to reach young people, married couples and parents of teenagers. But the announcement seemed to arouse little interest. Few people registered for the sessions, and the clinic was rescheduled for a later date.

"Don't be discouraged," Father Joseph J. O'Leary, director of Milwaukee's archdiocesan Catholic family life program, said when he addressed 35 Lutheran ministers: "When we Catholics started our program five years ago, there was little response because of the feeling that it was intended for

Hymnwriter Paul Gerhardt Honored on German Stamp



NEW ITEM for collectors of postal stamps with religious significance is the West German issue of a Paul Gerhardt stamp which appeared last year commemorating the 350th anniversary

of the German hymnwriter's birth in Graefenhainichen, near Wittenberg.

Gerhardt, who served churches in Berlin and nearby Luebben, ranks as the most prominent 17th century Lutheran hymnwriter. He wrote 133. The present Common Service Book and hymnal used by United Lutheran congregations includes 15 of his works. The new hymnal to be published this year will contain eight.

persons with broken homes. After ten years, we now have 2,000 couples participating."

ROMAN CATHOLICS account for about 40 per cent of Wisconsin's population, a 1957 Catholic census of one million homes in the state found. Broken down in areas, the census takers gave these percentages:

Green Bay, 47; Milwaukee, 43; Superior, 49; La Crosse, 36; Madison, 27.

Census takers said 4,435 Catholics are not practicing; and 2,528 non-Catholic persons were reported "interested" in the Catholic church. They said 2,679 homes visited were "hostile" to them.

PRE-LENTEN RETREAT of the Wisconsin Conference was held Feb. 3 at Bay Shore Church, Milwaukee. Prof. Dorris A. Flesner presented the meditations. Pastor Wesley H. Gallup preached.

"UN-TRIMMING" Christmas trees is gaining in practice among Wisconsin Lutherans. One church collected mittens and socks in their "Sharing Tree," and sent a large carton to the Lutheran Welfare Society.

Sudden tragedy in San Fernando Valley triggered an initiative to build a hospital under Lutheran auspices

Pacoima Builds a Memorial for the Living

DEATH came from the sky in the San Fernando Valley last year. Two planes collided in the air over Pacoima, within Los Angeles city limits, and crashed in the playground of the junior high school. Under the charred wreckage, rescuers found seventy-four dead and injured children.



First gift from industry for hospital came from Lockheed Aircraft Corp. Harold L. Beck (right) handed \$45,000 check to Ben O'Brien, president of hospital board of directors, as Pastor Simmons watched. Below: Pacoima fund raisers prepare for door-to-door solicitation. Average gift per family for Lutheran hospital was \$100



The first anniversary of the tragedy was last month. There were no speeches and no commemorative events scheduled in the community. Instead, residents redoubled their efforts to build a 100-bed Lutheran hospital with the smallest possible indebtedness. It's their way of creating a memorial to the dead.

Pacoima, with a population of 60,000, has no hospital. Medical facilities for the 700,000 residents of the San Fernando Valley are critically inadequate. After the tragic air crash, a group of residents launched the idea of building a hospital as a memorial and invited the 42 Lutheran churches of the valley to operate and manage the institution on a non-profit basis.

The Lutherans studied the proposal and accepted. They formed the San Fernando Lutheran Hospital Association and elected a board of directors made up of a pastor and layman from each of the seven participating Lutheran bodies. A United Lutheran, Pastor John G. Simmons of St. Matthew's Church, North Hollywood, is president.

The association is patterned after the structure of the Lutheran Hospital Society of Southern California which operates hospitals in Los Angeles, Santa Monica and San Diego. The society has been assisting the San Fernando group in getting its start.

The hospital will cost \$2,200,000. One third of this amount had to be raised in cash or commitments to make the project eligible for a grant from federal and state governments covering two-thirds of the construction cost. The grant was secured in December.



Lutheran hospital in Pacoima, Calif., now planned for 100 beds, can be expanded later to duplicate capacity without changing basic structural design. Center enclosure (in right foreground in this architect's drawing) will be dedicated as Children's Memorial Court

Goal of the current fund drive is \$700,000 to be obtained in gifts and pledges from industrial corporations, businesses and the public. Congregations will not be solicited. The medical staff of the hospital will be drawn from local doctors. Pastor Simmons estimates that 30 per cent will be Lutherans now living in California.

Vocations, Ministry and Race Topics for January Meetings

By LOUIS F. MERTZ

LOS ANGELES—Pastors were kept busy all month in the Pacific Southwest Synod. Meeting on important subjects were scheduled at Berkeley, Los Angeles, and Hollywood.

Some 200 pastors of the Pacific Southwest Pacific synods attended the theological conference at Pacific Seminary, Berkeley. They heard the 1958 Knubel-Miller lecturer, Donald R. Heiges, present his series on Christian vocations. Meditations on the "Military Christ" were given by Dr. Walter Hellman, president of the American Lutheran Church's California District. Pastorervo Harjunpaa of Shepherd of the Hills

Church, Berkeley, and a member of the seminary faculty lectured on the new Lutheran Common Service Book.

Dr. Richard H. Gerberding, who retired recently as executive secretary of the Board of American Missions and is currently guest lecturer at the seminary, conducted home mission workshops.

The ministry was topic at the ministers' convocation at Southern California University in Los Angeles. Dr. John Sutherland Bonnell of Fifth Avenue Presbyterian Church in New York City was principal speaker.

A race relations workshop at St. Matthew's Church, North Hollywood, had Dr. Harold C. Letts, director of social action for the Board of Social Missions; John A. Buggs, chairman of the Los Angeles County committee on human relations; and Pastor Jack Knight of St. Philip's Church, Pacoima, as panelists.

GUEST MISSIONER at a preaching mission in First Church, Glendale, on Feb. 9-13 is Dr. G. Elson Ruff, editor of THE LUTHERAN. A luncheon in his honor has been scheduled by pastors of the Southern Conference for Feb. 10. Synod President Carl V. Tambert will preside.

Anniversary Day Date Set For First Sunday in May

By WILSON P. ARD

HAGERSTOWN—May 4 has been designated as ULCA 40th Anniversary Sunday, and pastors are urged to devote the sermon of the day to an interpretation of the work of the church.

Pastors are also being encouraged to present a monthly message to their congregations using the Calendar of Causes as guide. Included in this plan is the suggestion that laymen should speak for several minutes each month voicing their understanding of the church's ministry of mercy, healing, serving and witnessing.

A small brochure is being prepared interpreting the 40th anniversary goal.

New Synod Camp Bought

THE SYNOD has purchased 239 acres of land near Doubs, Md., as site for the new camp. It is likely that four camping periods of ten days each will be set up for the summer of 1959.

MT. ZION CHURCH, Woodsboro parish (Pastor William M. Brown), recently burned a note for \$2,500 which represented the full liquidation of an \$18,496 indebtedness incurred in connection with renovations and the purchase of an organ.

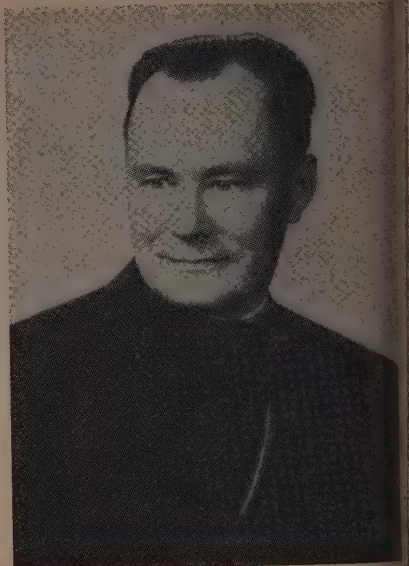
Pastor Callahan Installed

PASTOR JOSEPH F. CALLAHAN was installed in the Uniontown parish by Synod President J. Frank Fife Nov. 24.

Others assisting were Gettysburg Seminary President Dr. Harry F. Baughman, Dr. H. D. Hoover, Pastor Carroll Boyer, Frederick, and Pastor Carl Prater, Buffalo, N. Y.

PASTOR WILLIAM R. SNYDER, St. Luke's Church, Cumberland, has been elected president of the local ministers' association.

PRE-LENTEN RETREAT will be held in the Evangelical Lutheran Church, Frederick, Feb. 10.



Pastor Valdis Mezezers
From the Baltic to Baltimore

Latvian Pastor and Author Serves Two Congregations

"... It is not easy, and requires far more strength than a human being possesses, to believe in the work of the church when the evil of men seems to destroy everything that is made and built in the name of God..."

THE MAN who wrote these lines in a recently published book of sermons and meditations, *The Great Light*, has lived through much man-made destruction. Valdis Mezezers was born in Latvia. He studied theology, Baltic languages and literature at the University of Riga, was pastor of a large rural parish in his native country, high school teacher, and author.

He fled to Germany when the Russians took over in Latvia, continued to teach and write, and came to the United States in 1944. English-language studies and training under the Board of American Missions program followed. In 1952 he was called as pastor of

Immanuel Church, Stoney Creek (Baltimore), Md. Three years later, he organized another mission, Magothy-Chelsea Community Lutheran Church, in the same area, and is now serving both congregations. Pastor Mezezers published his first book of sermons in English, *God and Man*, in 1956. *The Great Light* is his second book published in the United States.

CARIBBEAN

Synod's Pressing Needs Met By Limited Building Program

By FRANCISCO MOLINA

PUERTO RICO—A moderate building program is now in progress designed to alleviate some of the most urgent needs in the Caribbean Synod:

The new Nazareth chapel at Cruz Bay, V. I., was scheduled for dedication the second Sunday in February.

A concrete parsonage is being built at Dorado, P. R., to replace the deteriorated frame house in which the Lutheran pastor used to live.

Plans are under way for a modest new building to house the Hato Rey mission, now holding services in a rented home which serves also as parsonage.

A small \$1,000 frame chapel is being put up in the Santa Rosa rural community, Dorado parish, to replace the old chapel, carried away by a hurricane in 1956. The Board of American Missions and the Caribbean Synod are contributing \$500 each. Local people provide the labor.

The new church building and parish hall dedicated at Puerto Nuevo last summer have helped increase attendance considerably.

Puerto Rico Lutherans cannot help looking wistfully at their Methodist neighbors who have been pouring hundreds of thousands of dollars into their Puerto Rico mission field. Their building program, which includes schools, was the most outstanding Protestant activity in the island in 1957.

The new interdenominational seminary building at Río Piedras, erected at a cost of \$75,000, was dedicated Jan. 12. The same day saw the dedication of the new chapel at Presbyterian Hospital, Santurce.

Bayamon Gains Self-Support

ZION CHURCH, Bayamón, P. R. (the Rev. César Cotto, pastor), became self-supporting Dec. 31. It is the first church in the synod to do it. Years ago (before the synod

Apportionment Goals Surpassed

Receipts for benevolence apportionment in 1957 totaled \$512,819 or 100.1 per cent of the goal. Synod Treasurer Virgil W. Doub reported last month. Lutheran World Action receipts were \$73,747 or 107.7 per cent of the goal. Total receipts in the synod were \$670,563.

Parolees Must Feel Welcome

PAROLEES have many problems as they return from the penitentiary to freedom, Pastor Walter C. Kohler told members of the Washington County ministerial association. The greatest problem, the Missouri Synod minister and Protestant chaplain of the Maryland State Reformatory for males said, is in how to reintegrate them into society. He urged pastors to make a special effort to have ex-convicts feel that they are welcome when they return home. More than 100 men are in the institution of which Pastor Kohler is chaplain.

SYNOD-WIDE WORKSHOPS were set up during January and February for a study of the Common Service Book and hymnal. Rev. James G. Horn, Smithsburg parsonage, directed the program.

TWO CONFERENCES on "Christ and Race" were set for May 11 and 12. The meetings, held in each of the two synodical conferences, are being arranged by the social mission committee.

DESIGNING as pastor of Haven Church, Berks, Pa., Dr. Frank P. Cauble has gone to Lynchburg, Va., as mission developer.

RONALD FEARER, Gettysburg Seminary graduate, will become pastor of Christ Church, Berks, Pa., upon graduation.

What Church Leaders Say About SCHULMERICH CARILLONS

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was organized) another congregation attained this goal, but it suffered financial difficulties shortly afterwards and had to revert to partial support by the Board of American Missions.

Lutheran World Action drive, conducted in the synod in the fall, came to a successful 100 per cent conclusion.

BILLY GRAHAM, touring the Caribbean Islands, was scheduled to preach in Puerto Rico Jan. 24-27. His main presentation was to be given at Sixto Escobar baseball park in the capital city, San Juan.

FLORIDA

Synod Emphasizes Evangelism With Four Schools for Laymen

By JOSEPH HUNTLEY

ORLANDO—Follow-up evangelism is the first order of business this year in the synod, with lay schools of evangelism being conducted in four areas.

Schools were held at Advent Church, Miami Shores, on Jan. 19, and at St. Paul's Church, Tampa, on Jan. 26. A third was scheduled Feb. 2 at St. Mark's Church, Jacksonville, and the last on Feb. 9 at Resurrection Church, Daytona Beach.

More emphasis on evangelism will come in May, when a pastor-layman team will visit each congregation to meet with the local evangelism committee.

New Mission Has Good Start

MISSION DEVELOPER Paul F. W. Pieper reports a ready response to initial services of the new mission at St. Petersburg Beach. The field was assigned to the ULC last spring, and approved by the Board of American Missions for occupancy last fall.

Attendance averaged 164 for the first four Sundays. A spinet organ has been purchased, a storefront office and meeting

(Continued on page 44)

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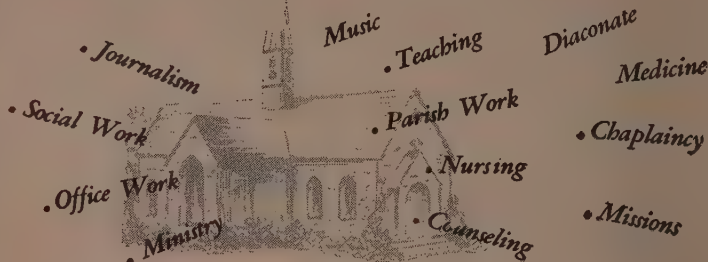
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FLORIDA . . .

rooms have been leased. Arrangements were made to broadcast weekly services.

SUNNY ISLES CHURCH, Miami Beach, planning the first service in its new building this month.

Dedication at Hollywood

ST. JOHN'S CHURCH, Hollywood, dedicated its new building Dec. 8. Dr. Armin Weng, president of Chicago Lutheran Synod, and Dr. Royall A. Yount, Florida Synod president, were speakers. The pastor is the Rev. Robert E. Grefe.

The service was attended by 650 persons. The \$200,000 building is completely air conditioned. Men of the church completed landscaping.

TRINITY CHURCH, St. Petersburg, has appointed a master planning committee, with representatives from each organization, to recommend changes and additions to equipment, personnel and services. Pastor Hank Kahlenberg was recently elected vice president of the Board of American Missions.

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NOVA SCOTIA

Laymen Trained to Lead In Evangelism Campaign

By DOUGLAS A. CONRAD

HALIFAX—Schools for lay evangelism were held in St. John, New Brunswick, Halifax and Bridgewater. Laymen met with pastors and the Rev. Walter Bock of the Department of Evangelism for a study of evangelism methods.

A school will be held in Halifax to instruct laymen how to help congregation where there are no evangelism committee.

The Rev. R. E. Bieber of Dartmouth resigned as chairman of the synodical committee on evangelism. His place has been filled by the Rev. Clyde Wentzell of Mahor Bay. Pastor Wentzell will attend the conference of evangelism chairmen in Detroit.

LWA Quota Oversubscribed

The Nova Scotia Synod overpaid its contribution to Lutheran World Action in 1957. Synod Treasurer Ivan L. Schnare reported.

Eighty per cent of the apportionment quota for last year was forwarded to the ULC. Nine congregations paid their apportionment to the synod in full.

The Lutheran

Leaguers Teach Sharing Synod-Wide Program

By LUTHER E. FACKLER

PITTSBURGH—SHARE (Serve, Help And y Enthusiasm)—is the program proposed by the synodical Luther League this Purpose is to SHARE the love of st and ideas in youth work with other ers.

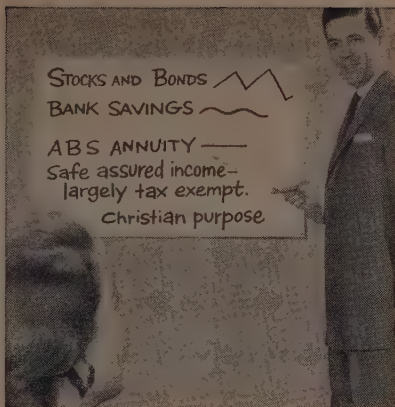
he program is carried out by several is of three or four youth who have been ed in a month-long correspondence se and three-day briefing session.

ams will begin getting acquainted during the church school hour. They will work key leaguers, advisors, and the pastor he afternoon helping them in particular s of the Luther League program. The will conduct evening league meetings imitate the entire group.

ARING is also being practiced on an in-nominal basis. In spite of a busy ng schedule at Good Shepherd Church, roeville, where the congregation is still shiping in a house chapel, permission has a granted to the Jewish group in the munity to meet in the chapel every other ay evening to worship. St. Mark's rch, Waterford, was organized in an copal church in December.

Camp Lutherlyn Expands

ONSTANT GROWTH of Camp Lutherlyn only requires additional buildings but personnel. Last year almost 1,000 boys girls had to be turned away due to lack pace. Ten new cabins are under con-ction and will be ready for this summer. his calls also for ten additional coun-ers and six teachers per week—more than counselors for the whole season. Pastor hard Bartley of Duquesne has been ap-ated director of counselor procurement. rovisions have been made in the camp edule so that husband and wife can serve counselors.



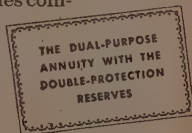
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NEW MISSION FIELDS

Lutheran services have recently been started in the following areas, the Board of American Missions reports. Persons living in or moving to these areas should be urged to look up the new ULCA group. Mission developers identified below can be reached by telephone. Local newspapers may carry further information.

CANADA, ONTARIO: Kitchener-Parkway Heights (Karl J. Knauff)

DELAWARE: Dover (Raymond C. Best)

FLORIDA: Pompano Beach (Luther N. Schaeffer)

IOWA: Des Moines-Johnson Station (Don Zinger—part-time)

KENTUCKY: Louisville-Valley Station (William R. Hartman)

MISSOURI: Springfield (John L. Rinde)

NEW JERSEY: Delaware Township (Sem. Peter D. Fish)

OHIO: Champion Heights (C. King Wynkoop)
St. Clairsville (George M. Billman)

PENNSYLVANIA: Hartsville-Warrington (Sem. John W. Hendler)

VIRGINIA: Roanoke-Cave Spring (Thomas Shumate)

Lynchburg-Fort Hill and Timberlake (Frank P. Cauble)

WEST VIRGINIA: Ravenswood (Robert H. Anschuetz)

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

BRUN, CLARENCE L. From Niagara Lutheran Home for the Aged, Kenmore

N. Y. To St. Mark's Church, Brooklyn

GOETZ, CHARLES T. From air force chaplaincy. To Incarnation Church, Bridgehampton, N. Y.

HERB, DONALD W. From Lutheran Student Foundation of Greater New York. To Michigan State University. Campus pastor.

KRAELING, EMIL G. To Zion German Church, Brooklyn, N. Y.

MAGALEE, JOHN. From St. Paul's Church, New York City. To army chaplaincy.

NOVA SCOTIA

MMELMAN, DONALD J. To St. James' Church, Branch La Have; Mt. Calvary Church, Upper Northfield; and St. Andrew's Church, West Northfield.

PACIFIC

SSLAND, RICHARD I. From Atonement Church, Saugerties, N. Y., and Mt. Calvary Church, Ruby, N. Y. To Bow Lake, Seattle, Wash., mission developer.

DIGER, LORNE. From Emmanuel Church, Elm, Wash. To Grace Church, Victoria, B. C.

PENNSYLVANIA MINISTERIUM

NRICH, JOHN. From St. John's Church, Shenandoah. To Holy Trinity Memorial Church, Catasauqua.

BURN, EMORY. From Unity Church, Manor, Pa. To Lower Saucon parish.

ASE, RONALD. From Friedens Church, Friedensville. To Zion Church, Wilmington, Del., associate pastor.

HLSEN, ASA. From St. Peter's Church, Hanover, Ave., Allentown. To Grace Church, Norristown.

NER, EARL. From Messiah Church, South Williamsport, associate pastor. To New Jerusalem Church, Saucon Valley.

DECEASED

THE REV. CHARLES S. SCHMIDLING, pastor of Zion Church, Long Valley, J., died Dec. 27.

A native of Brooklyn, N. Y., Pastor Schmidling was educated at Concordia College, Bronxville, N. Y., and graduated from Concordia Seminary, St. Louis, Mo. He attended the University of Virginia and Wagoner College.

He served pastorates in Michigan, Virginia, and New Jersey.

Pastor Schmidling is survived by his wife, Edith; two sons, John and Eric; two brothers, Matthew and Edward; and a sister, Mrs. Winfield Wyckoff.

Funeral services were conducted Dec. 30 at Zion Church by Synod President Edwin Knudten and the Rev. Herbert Hecht. Interment was at Long Valley.

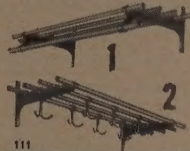
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IN CONCLUSION

WHAT HAPPENS when THE LUTHERAN reaches your home? What do you read first? How much of the paper do you read? What is your response to what you read?

In our editorial office we've been looking for answers to such questions for a dozen years. It's most important in our work to have accurate answers. We have talked with thousands of subscribers, received reports from hundreds of pastors, mailed numerous questionnaires.

Very few magazines, we have learned, are read by their subscribers as carefully as they read the church paper. (Among people who get THE LUTHERAN, the only magazine which has so many cover-to-cover readers is *The Reader's Digest*.)

Almost everybody in the U.S. and Canada reads a newspaper. Some read books. (Book sales in the U.S. went up 49.6 per cent from 1952 to '56, even with TV booming.) Magazines are about half-way between newspapers and books. But numerous individuals form a peculiarly strong loyalty toward a favorite magazine. They wait for each issue eagerly and read it all the way through. That's the way a majority of our subscribers read this magazine.

WHAT DO readers get from THE LUTHERAN? There's one thing we supply more abundantly and promptly than any other magazine—news about the United Lutheran Church, other Lutheran churches, and the whole Christian church in the world. We work constantly to improve our sources of information.

That's why we call THE LUTHERAN a news magazine. When our church adopted a statement of editorial policy for this paper in 1954, the first point was

that we should "provide information of significance to the church."

What good does the information do? It keeps us aware that we are part of a widespread group of Christians who are engaged in a great variety of activities. Our tendency is to think of the church as our own congregation. A paper such as THE LUTHERAN keeps reminding us that the church consists of many congregations, and that we have many co-operative activities depending on our support.

Last month the committee which is responsible for editorial policy of THE LUTHERAN had a discussion of what sort of magazine should be published by the new church into which we hope the United Lutheran Church will be merged before long. This committee won't have an authority as to what that magazine will be, but recommended that the new church publish a "weekly news magazine." This will be especially important, the committee said, in holding the church together during its early years.

THIS IS THE TIME of year when our circulation department is making its appeal for more subscribers (see page 18). Most of the 4,500 ULC congregations are making an effort these days to get the paper into their homes. There's a big reduction in price for congregations that place THE LUTHERAN in every home.

What do we offer that our readers can get elsewhere? Answer: news about the church and its people. We have much besides news, but our chief commodity is information—far-ranging, prompt, accurate, and briefly reported. If you think more of the people of your congregation need this, now is the time to take action.

—ELSON RUFF

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4. How can you be sure your retirement money will last as long as you live?
5. What happens if you're permanently disabled before you reach retirement age?
6. Suppose you didn't live to retire. What monthly income will your wife have for herself and for your children? Will funds be available to educate your children?

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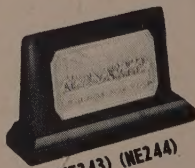
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Octagonal shaped wood base with oxidized plaque, 5½ x 7½ inches. NE245 maple \$4.00 NE246 black (simulated ebony) \$4.00	Large oxidized plaque on simulated ebony base. NE248 (9 x 13¾ inches) \$14.7 NE249 (10½ x 16¾ inches) \$18.7



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